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PACIFIC SCHOOL

OF MANAGEMENT

FEDERATION

news

news

LETTER

Dear Readers,

BECAUSE of the great interest and appreciation shown by SCM members for news from the situation of Hungarian refugee students, our news letter this time is a short travel diary of my November visit in Austria, with a report of Federation activities and plans since that time.

When I left Geneva by plane for Vienna very early on the morning of November 16, the estimated number of refugees was 30,000. Ten days later it was 110,000 and today it is 165,000. Between 5,000 and 6,000 of these were students, and as far as possible they had been grouped together in special student camps. My trip took me first to Vienna, where I met with Hungarian students, and also got in touch with the various organizations giving relief aid, especially the student relief organization, the Coordinating Committee for Hungarian Student Relief. This Committee had been formed by WUS, COSEC, and the Austrian National Union of Students, so it was the agency through which we encouraged students to give material assistance. The WSCF hasn't any special relief program but works through WUS and indirectly through the World Council of Churches and other church agencies. I visited seven different camps where students are living and had a wonderful opportunity to speak with many of them. Most of my visits were made together with members of the Austrian SCM, for the real job of carrying on a spiritual ministry in the camps rests with them — a challenge to which the small Austrian SCM has responded in a most thrilling way. Quite a few of the Hungarian students could speak German and a very few English, so with my "improving" German the communication problem wasn't too difficult and one student would always translate for the others. In all cases the students had enough to eat, something to wear, and were living in warm buildings

— a tribute to the work of the Red Cross, the Austrian government, and the agencies I mentioned before. They had come across from Hungary by foot, tractor, automobile, train ; news stories reported that some even swam across the frontier canal after a bridge had been blown up. By and large, the students were getting along pretty well and were ready to face the new life ahead of them.

It was when at St. Wolfgang I met a group of thirty-two young professors and their families, with forty children under the age of fourteen, that I felt more deeply the tragedy of the whole situation. Students have a self-sufficiency and independence as they start out on their own life, even if it must be in a totally new country — quite different from the situation of the man who has a family for whom he is responsible. I shall not soon forget the bright, chubby little faces of the Hungarian children at that professors' camp, nor the concern of their parents that the children weren't getting enough fruits and vegetables. But neither shall I forget the faces of the many students I met — in fact, as I wrote to my family right after I got back, they kept coming into my mind before I could get to sleep at night. To be able to offer up the experiences of the day in prayer was a great gift. I later learned that this group of students and professors who had come together from Sopron University had gone together to British Columbia, Canada.

Practically all of the students had been in the middle of the fighting and had left Hungary only after *Schwarzer Sonntag*, Black Sunday, November 4. They all reported that the revolution had been totally spontaneous and that the original student demonstration on October 23 had never intended to provoke such action. But once it began there was no stopping it. Most of the students were hoping to get scholarships to study in other countries, and in the meantime were busy in the camps with any books they could get hold of trying to learn German or English. When I noticed one of the students writing *der*, *die*, and *das*, in an exercise note-book, my sympathy went out to him for more than one reason !

Hungarian students crossing the Austrian border



When I spoke to the students in the various places, it took more courage than I usually had to say that some of us still live in the confidence that God is acting in all of this and that it is still His world, a world in which Christ is Saviour and Lord. It sounded too simple and neat, so I usually only reminded them that other Christian students were remembering them in prayer and with material help, and also mentioned that those who wanted Bibles in Hungarian should give me their names and we would try to secure them. Then to one of those who asked for a Bible I always gave some of the little Federation crosses, asking that he distribute them to those who wanted them. In at least three cases, the crosses were all gone in two minutes and the students were asking for more. It seemed to me that many of them were eager to express in some way that they were still identified with the Christian Church, even though their relationship had been very slight or almost non-existent in the past years. Everyone said it had been possible to go to church services, but not very wise, since there were always secret police in the congregation taking the names of those who were there. One young Protestant university teacher told me that although he spoke with the pastor privately in his home regularly each week, he had not dared to go to the church on Sunday and the baptism of his little girl took place secretly at home.

But I also talked about many other things with the students — music (the Hungarians love music and the student generation is fond of jazz), books, and movies. They are also great sportsmen — one was a fencing champion, another a boxing champion. The one American song they knew, even though they did not know the English language, was "Clementine". They had seen no movies from the West but had read a few Western books — their favorite from contemporary literature was Hemingway's *Old Man and the Sea*.

Only a small percentage were girls. The largest group I met was at St. Wolfgang, where among the 300 students from Sopron there were sixty girls. When I visited the one big room where all of them slept it reminded me of a summer camp — simple cots, clothes lines where the boys' shirts which had been washed by the girls were hanging, pictures of boy friends probably still in Hungary, and all of the girls busily knitting with yarn and needles which had been given to them. In each of the student camps student officers had already been elected.

Our big task in Geneva since my return has been to urge the SCMs to do as much as possible in providing scholarships for these students, to try to collect books and dictionaries for those in the camps, and to keep in contact with the Austrian SCM as they continue to act on our behalf to provide for the spiritual and social service needs of the Hungarian students.

The Austrian SCM, aided by material and personal help from several *Studentengemeinden* in Germany, worked together with the Coordinating Committee to arrange Christmas observances in the camps. From several SCMs have come offers of scholarship aid. In a number of European countries to which Hungarian students went most quickly, the SCMs worked together with local student groups to welcome and help them during the time of re-adjustment.

Together with the Austrian SCM the WSCF has made plans for a small conference to be held in Austria in June for Hungarian students together with a selected group of European students. Although the Federation continues to urge students to give their material aid through the major church channels and through WUS, there is a small fund to which contributions are welcome, which is for this conference and to aid the Austrian SCM in their work among Hungarian students.

By February 15, the number of students who had already left Austria numbered approximately 4,000. This means that there are still at least 2,000 remaining, more than can possibly be accommodated in Austrian universities. SCMs are therefore urged to continue to search for ways and means by which scholarship help can be secured. All offers should be channelled through local WUS Committees.

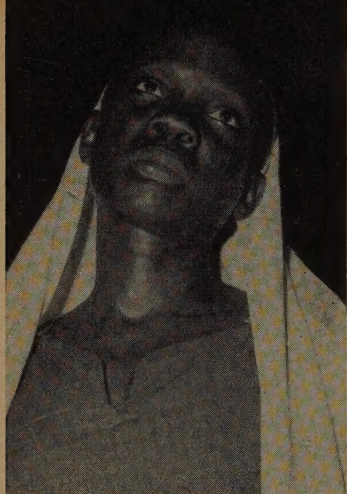
In this issue of the *News* in the section, "Federation Around the World", you can read a report on the activities of the Austrian SCM in addition to their refugee work for students. In this experience together we have been rewarded by a deepened fellowship with them as we have shared in a common task.

With many greetings to all of you,

Yours sincerely,
ALICE OTTERNESS.



*Members of
Graz SCM with
Hungarian students*



John 19 : 25-27

John 20 : 1, 11

THE PASSION IN AFRICA

AN experiment in the development of indigenous African drama has been made over the past few years at the theological college at Mukono, Uganda, in which staff and students and their wives produced a series of biblical plays, including the Passion story. The latter has been recorded by Hans Leuenberger in a series of black and white photographs, and these have been published in a book, *The Passion in Africa (Afrikanische Passion)*, from which these illustrations are taken. The pictures are accompanied by the biblical narrative in both English and German, and the Negro spirituals sung during the performance, and are introduced by the warden of the college and producer of the play, John Taylor. The book is published by Chr. Kaiser Verlag, Munich, and an English edition will be published in the autumn by A. R. Mowbray & Co. Ltd., London.



John 17 : 1, 6, 8, 9, 15, 18,
20, 21, 23



John 19 : 28-30 ; Luke 23 : 46, 47 ; John 19 :
41, 42 ; Luke 23 : 55



“Credo ut Intellegam”¹

STUDY IN THE BRITISH SCM

PATRICK C. RODGER
Study Secretary, British SCM

IT was once said of Oxford University that its whole system of education was built around a room containing a tutor smoking a pipe and a pupil reading an essay. In the same way it might be said that the whole fabric of the British SCM has been built around a group of a dozen students or so, in a college room or on a lawn at the Swanwick Conference Centre, arguing over a point of Christian ethics or putting their own interpretation on a passage from St. Paul ! Such, at any rate, has been our traditional conviction ; there have been one or more Study Secretaries (the first of whom was W. H. T. Gairdner, later famous as “Temple Gairdner of Cairo”), and study groups (originally known as “study circles”) in all university, and many teachers’ training college, branches of the SCM, since its earliest beginnings some sixty years ago. And at a time when hard thinking, except along specialist lines, is somewhat unfashionable among students, and Christian witness is apt to be conceived only in terms of “big meetings”, the SCM tries all the more vigorously to promote its “theology of the study group”: the idea of a small community within a community, open in membership and sometimes including those not otherwise touched by the SCM, meeting regularly, usually praying and sometimes playing as well as studying together, exploring with patience, humility, and forbearance towards one another, the truth which God has to show them.

It sounds splendid, but of course it often works out rather differently in the stress of college life. There are the usual difficulties : lack of time, lack of leadership, lack of knowledge, — and, of course, sheer human sin and its results ! Even when the student, hard-pressed by a crowded curriculum and perhaps travelling some distance each day to the university, is persuaded of the worthwhileness of studying a Gospel or an international or missionary question, he may come to the group unprepared for the study ; perhaps he has just bolted a meal and is in a very undevotional frame of mind. Or study groups (which are *normally* led by students, though they sometimes import clergy or university teachers to help them) may become frustrated by too much “pooling of ignorances” and may degenerate into rather desultory discussion groups, thus earning for the SCM the familiar reproach that its members are always *talking* — not an occupation highly placed in the category of British pleasures — and usually to no good purpose.

It is to grapple with these difficulties in the branches (and they recur each year, as student generations rise and pass) that the national Study Department is chiefly concerned. The duties of the two Study Secretaries are to

¹ From St. Anselm of Canterbury.

stimulate and sustain the activity of study throughout the Movement, either through their own visits and letters to the branches, or through the more regular work of the twenty-odd Staff Secretaries whom we are fortunate enough to have scattered over the country, and to produce or commission study material suitable for use by various groups. In the latter work, we are greatly assisted by the number of "senior friends", themselves very often old members of the SCM and full of gratitude for what they once gained from its study groups, who are willing to produce study outlines, discussion leaflets, etc., without any payment and generally out of the experience of very busy lives. In this way "Annandale", where the editing and despatching are done and a list of study material available is issued each year, tries to act as a link between some of the best theological and scholarly thinking in the country (and sometimes beyond the Channel !) and the rising generation of students.

But the place where most people encounter the study program of the British SCM is at its conferences, and notably at the Study Conference for some two hundred and fifty students and seniors which takes place at Swanwick, Derbyshire, each July. We should emphasize that at *all* SCM conferences, national, regional, or local, it is normal to have a daily period of Bible study and often some other study of international, industrial, or other questions, according to the theme of the conference ; the responsibility for arranging most of these, issuing invitations to speakers, etc., rests with the Program Committee of our General Council, a body containing about fifty per cent of students, for which the Study Secretaries prepare the agenda. But "Study Swanwick" is perhaps in a class by itself, in so far as the important work of training future leaders for study work is concerned. Invented by Dick Milford, Eric Fenn, and others in the late 1930s, it has maintained a high (and expensive !) standard in the teachers it has attracted from churches and universities, and the diversity of subjects studied in the light of Christian faith. Here, for example, is the list of subjects we hope to offer in July 1957 : five seminars on the Ministry of Christ — The Claims of Christ, Teaching in Parables, Jesus the Healer, The Sermon on the Mount, Praying with Christ ; seven others — Music in Worship, The Family in Modern Society, The Scientist, Democracy, The Works of Charles Williams, Catholicism and Church Unity, Nationalism and the Church ; Bible study on the Prophet Hosea ; and lectures on Jesus Christ and Biblical Criticism, and the Sacrament of Unity. The conference lasts for nine full days, and there are reading periods of three hours each day, the seminar leaders providing book-lists beforehand. It is indeed an ambitious venture each year, and involves much planning and correspondence ; but when "Study Swanwick" comes off, it may justify the claim once made that it is "the queen of conferences".

No account of study in the British SCM would be complete without some mention of two of its most valuable auxiliaries : the magazine, *The Student Movement*, and the books published by the SCM Press. *The Student Movement* now has a circulation of 9,000, and like the study outlines mentioned above, owes a tremendous debt to "senior friends", often distinguished ones, who write for it — in fact, we have often to deplore the fact that students seem afraid to submit contributions to this supposedly "high-powered" magazine ! The Study Secretary is also editor of *The Student Movement*, and through its pages tries to stimulate discussion, particularly of topical issues which cannot

be dealt with in study outlines. Some groups use it as a basis for their meetings, adopting an old SCM slogan : "The Bible in one hand, the newspaper in the other !" As for the SCM Press, it may seem impertinent to describe it as an "auxiliary", for it has long since outgrown its modest beginnings, and has become one of the foremost religious publishing houses in the world. Students grumble sometimes that its books are too highbrow and its prices too high for the likes of them. But its bookstalls at conferences, etc., are eagerly frequented, and those who care most about study in the SCM are grateful indeed to the Press for the excellence and adventurousness of its productions, for example, in the realm of European theology and philosophy.

This article, in retrospect, savours of boastfulness and complacency, but in reality they are far from our minds. *Real* study is hard, and requires unremitting attention, as well as sound judgment and plenty of patience. Our actual performance is often lacking in all these things ; but at least we are grateful to be the heirs of those who knew that faith and reason are not enemies, but that we are to "believe so that we may understand", by the light of the Holy Spirit, even the deep things of God.

"Ecumenism and Evangelism"



A consultation on "Ecumenism and Evangelism" was held at Nyon, near Geneva, Switzerland, February 11-13, sponsored by the World Christian Youth Commission. Present were representatives of its five participating bodies, the World Council of Churches, the World Alliance of YMCAs, the World YWCA, the World Council of Christian Education, and the World's Student Christian Federation.

Left to right : Francis House (WCC), Philippe Maury (WSCF), Norman Goodall (chairman, Secretary of the Joint Committee of the International Missionary Council and the WCC), Paul Limbert (YMCA), Elizabeth Palmer (YWCA), Andrew Wright (WCCE).

The SCM and Canadian Student Population Growth

E. M. NICHOLS
General Secretary, Canadian SCM

THE Editor's request is for "an article on the problems the Canadian SCM is facing as a result of the expansion of the student population, and the ways in which you plan to meet this situation".

Lightly answered, the problem is — money; and God knows how we shall meet the situation. More reverently, God has a way for the Movement in this time, and our prayer is that seeking we may find it.

We first began to think and plan about the future at our National Council in 1954. The staff had prepared a statement entitled "With a View to the Future", which was discussed, amended, and referred back for committee consideration. By National Council 1956, we had issued a twenty-page mimeographed report entitled "Christian Work in Canadian Universities", which in brief form analyzed the religious situation in the universities, stated what we thought were the main issues confronting the churches and the Movement, and suggested a plan of development of Christian work for the next ten years. This document is currently being studied by students, graduates, and faculty members from coast to coast, by three denominational commissions, and by a special commission of the Canadian Council of Churches. The preface to the report states that it is issued "in the hope that wide study and discussion may ensue, and that full understanding and common action may result".

The background for our study contains the following facts: (1) University enrollment will more than double by 1965; most of the increase will come between 1963 and 1965. (2) SCM activity is confined to quite small groups of undergraduate students in most of our English-speaking universities; there is no similar work among graduate students, graduates, theological colleges, nurses' and teachers' training colleges, high schools, and so on. (3) The Canadian churches have rather suddenly become aware of the university constituency, which demands their pastoral and evangelistic concern; there is a danger that there may develop a proliferation of denominational groups, with and without chaplains, all established without serious consideration of the theological and practical questions involved. (4) This generation of students has grown up in a world torn by conflict, but in a nation whose prosperity is unbounded and whose horizons are unlimited; scared by the spectre of world revolution, yet nurtured in comfort and security, this is a strangely passive, uncritical generation, sure of just one thing — that a good job gives what security and happiness is possible in this kind of world; the traditional sort

of program that has been the genius of the SCM is attracting fewer participants than before.

What, then, are we to do ? Several things are becoming clear : (1) We must be ready to start new Movements in the new universities and junior colleges which are to be established. (2) We must at least study our responsibility for the untouched training institutions and for the high schools ; probably in some areas we shall need to start work, requiring specially trained staff and new programs and techniques ; already a development which seems suited to the theological colleges is an annual National Christmas Conference, which has had quite remarkable spontaneous over-all participation from colleges of all the main denominations. (3) We need more senior trained full-time campus workers ; this is a generation which responds more to the pastoral and teaching ministry than have others, and less to traditional group activity. (4) We shall place this personnel as proves desirable and feasible — more SCM secretaries, denominational chaplains (until this year we had none), and university chaplains ; the problem will be to give cohesion, unity, and purpose to the whole, so that the net result may be a united, rather than a fragmented, witness. (5) Most of this increase of staff, in a constituency strung out on a thin line of communication three thousand miles long, will be added at the local level ; provincial and regional staffs will not be feasible. (6) We shall need some additions to the national SCM staff, to provide coordination, leadership, and visitation ; given the anticipated concern and support of the churches nationally, the expansion of national staff is likely to be the least difficult part of the task.

The difficulties in such developments have already been hinted at ; they are difficulties concerning questions of principle, and difficulties of practical application.

In terms of principle : What is the nature of the community in which we work, and what form of witness most clearly speaks to it ? Is it a Christian community in virtue of the fact that by far the majority of its members are members of churches ? Or is it a pagan community in virtue of the fact that by far the majority of its members reflect uncritically the standards of behaviour and achievement common to North American civilization ? Is it a community ready to respond, and it is we who have not the message which will awaken it ? Or, having ears and eyes, is it yet unable to hear and see ? In other words, is our failure to elicit response primarily the fault of the university community, or the fault of the Christian community ? It cannot be God's fault. Undoubtedly, the trouble is with both of us, but in what respects ? And how should the SCM change its speaking and acting that it may be heard ?

Again, what does the division and the unity of the Church mean for campus work ? We are one, yet divided, and our division is a negation of the nature and the Gospel of our Lord. Our Lord is One, and is Himself the Good News, even though we witness to Him with different intellectual and emotional components. What *ought* to be the form of the Church on the

university campus ? Should it be a university church, an interdenominational student and faculty fellowship, or a conglomeration of denominational and interdenominational fellowships closely or loosely related to each other ? We cannot be faithful to our Lord unless we reflect both the glory and the shame of His Church ; we have to stand before men as we are, not as we were meant to be. We do not know yet what this means for our Canadian work. We can say categorically that there cannot be only the SCM, and there cannot be only denominational work. But the shape of the way between we cannot yet discern.

Still on questions of principle : What ought an SCM, for the sake of the Church, to be ? Should it be primarily a student movement, with the flexibility, daring, imagination (and sometimes the reverse of all these) that student leadership gives ? Undoubtedly God has greatly blessed this kind of SCM fellowship in past years. Or must we admit that the time for such groups is largely gone, and that senior leadership and direction are now what is needed, with more pastoral care and teaching of students, and less freedom to fly or to flounder ? This is the crux of the main discussion by students in our Movement this year : whether the Movement is called to remain basically as it is, taking the risk of dying or of being swallowed up in larger developments ; or whether it is to become the spearhead and designer of those larger developments. There is reason to believe that students will decide that the Movement should be basically what it has been, giving only secondary emphasis to the shaping of the over-all Christian witness on the campus.

The practical problems depend for solution on answers to these questions of principle. If the Movement expands, whence comes the money and the trained personnel ? For the greater part from the churches. But if the Movement does not expand, can it sustain even the minimum staff and budget it now has, in the event large denominational programs pose for the churches major demands of finance and personnel which require all their resources, even those now given to the SCM ?

Another practical problem : Does our oneness in Christ require physical togetherness on the campus ? Should we be planning for interdenominational centres to house all Christian groups, secretaries, and chaplains ? Or would such a centre become a ghetto out of which the saved would not dare to venture, and into which the unsaved would rather be seen dead than entering ?

And further, however we blue-print the future, how shall it all be coordinated, governed, and directed ? Who, or what, will be affiliated with the WSCF ? It is interesting to note that the Canadian situation poses the opposite question to that in the United States ; there, being diversified, the denominational groups struggle for unity ; here, being until recently unified, how shall we diversify ?

The Editor will find in the above some reply to the first part of his request : the problems we face ; we hope that, should he ask again in 1960, we may be more clear concerning the answers.

THE OBEDIENT CHRIST

All we like sheep have gone astray ;
 we have turned everyone to his own way ;
 and the Lord has laid on him
 the iniquity of us all.
He was oppressed, and he was afflicted,
 yet he opened not his mouth ;
 like a lamb that is led to the slaughter,
 and like a sheep that before its shearers is dumb,
 so he opened not his mouth.
By oppression and judgment he was taken away ;
 and as for his generation, who considered
 that he was cut off out of the land of the living,
 stricken for the transgression of my people ?
And they made his grave with the wicked
 and with a rich man in his death,
 although he had done no violence,
 and there was no deceit in his mouth.

(Isaiah 53 : 6-9.)

Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. (Philippians 2 : 5-8.)

HE NEVER SPOKE A MUMBLIN' WORD

O, My Lord ! O, My Lord !
And He never said a mumblin' word.
O, wasn't it a pity and a shame !
And He never said a mumblin' word.
They nailed Him to the tree, O my Lord !
O Lord ! And He never said a mumblin' word,
He bowed His head and died. Ah,
Not a word, not a word, not a word.

THE Rouault picture and the text are selections from *Behold the Man*, a new booklet of Meditations on the Meaning of the Cross, published by the National Student Council of the YMCA and YWCA in the United States. This booklet grew out of the experience of the Student YMCA and YWCA at Oberlin College, Ohio, during Lent, 1956, in which the showing of a collection of etchings by Rouault in a local church was combined with a service of worship using a verse choir, individual readers, and a choral group presenting biblical readings, musical selections, and selections from contemporary literature.

The Rouault picture opposite, and the detail from it on the cover, are used by courtesy of the Brooklyn Museum.



Jésus sera en agonie
jusqu'à la fin du monde

From an Ivory Tower to a Concrete Fence

BOB WHETSTONE

University Minister, Disciples of Christ,
Colorado, U.S.A.

ON June 17, six American young people sailed from San Francisco for Japan, to get their first look at America from the other side. There, in Osaka, they joined twenty other students, for an ecumenical work camp sponsored by the World Council of Churches. We came from India, Hong Kong, Okinawa, Japan, and the Eastern, Southern, Middle, and Western sections of the United States. Five were young teachers, one worked with the YWCA, one was a university minister, and one an industrial evangelist. We were all Christians by commitment, from Presbyterian, Methodist, Disciples of Christ, and Church of Christ backgrounds, as well as from the Kyodan, the United Church of Christ of Japan.

Our project was to help repair and rebuild the Christian Social Centre of Osaka. It was located in a slum area of the industrial city, and was bombed out in the war. It was a new experience for us Americans, merely to be in a bombed city. The "Eta" people, among whom we worked, are outcastes, because they kill cattle, and according to the Shinto religion anyone who butchers meat and tans hides is taboo. Cut off from intermarriage, advanced education, and financial security, they are often left without hope and with the feeling that no-one cares.

They often marvelled that we had come to work as common labourers, for the only Americans they had seen were those in the movies, in uniform, and the tourists.

While at first we were greeted with politeness, underneath there were many

mixed emotions. But it was not long before we became good friends, and before the camp was over many lasting bridges of friendship and understanding had been constructed. Twenty-five young people from five nations, some of which had recently been at war, learned to live together as brothers in this little, dirty, ill-equipped church. We worked and sweated together in the hot sun,



worshipped and talked together about a common Lord, discussed international politics, asked each other pointed questions about the practices of our nations, and about the injustices imposed by our governments on each other.

It was here, for the first time, that we Americans were confronted with the effect produced on the people of Japan and Okinawa by our military practices, and asked directly, if tactfully, what we could do to change it. It was situations

such as these that caused us to ask, what is America's policy in regard to these conquered people, and how does it appear in the light of the Christian faith? What can we do about it, and why hasn't the American church known of this and acted?

Our ivory tower was shattered by what we saw and heard from our new-found friends from other lands, while



building a concrete fence. Not only did we talk of our common problems and learn of the situation in India, Okinawa, Hong Kong, and Japan, but we shared each other's shoes, cups, soap, hats, and almost everything else, in the struggle to keep going under such crowded and difficult conditions. Strange as it may seem, these hardships did not divide us, but really moulded us together into one fellowship of concern, until we not only had all things in common, but shared

each other's joys and sorrows. It was as close to the experience of the reality of the Body of Christ as I have ever come, and in a way hard to describe, it resembled the Kingdom of Heaven on earth. How strange to have so much take place around the building of a concrete fence!

What happened to us during these four weeks is, indeed, hard to describe. We gained insight into ourselves and our ivory tower, in viewing the world through the eyes of those less fortunate. We learned what it was to be crowded, low on water, bothered constantly by flies, away from home, tired, and unable to get our favorite food. But more than this, we saw how impractical our own church, political, and economic systems were when transplanted directly to another land. Eight-tenths of an acre of land will support a family in Okinawa, while eighty or more acres are necessary in America. We could not use our standard of values as a guide for working out arrangements in another country, and were shocked out of our complacency by this contact with the outside world. But it was comforting to learn that people everywhere are much the same: underneath the outward forms are human beings with the same needs — for love, acceptance, and the sense of security — human beings who can be true friends.

On my way home, I saw first-hand the problems that I had heard about from the work-campers. Okinawa, Hong Kong, India, Pakistan, plus the tension of Suez and the Holy Land. It opened my eyes to a world I never knew existed. Home at last, I can no longer feel comfortable about living in an ivory tower, when the world is suffering physically and morally from ignorance, and lack of faith, hope, and love. For I am a part of this world now; it is a part of me, and all men are my brothers under the skin, doing the same things each day, though in different ways. The work camp community now reaches around the world, and I understand anew the demands of a faith which says, rather than "Am I my brother's keeper?", "*I am my brother's keeper.*"

ECUMENICAL work camps are for young people, between 19 and 30 years of age, who want to participate in this practical way in the ecumenical movement, who want to give of their holidays in serving their Lord and those who need their help, who want to share in the life of a Christian community, working and witnessing together. They will share hard work, perhaps difficult living conditions, unfamiliar ways of worship; they will learn from one another in Bible study, discussions, and personal contacts, and discover the adventurous responsibility given to Christians in the world today. In 1957, campers will work on the following projects:



ECUMENICAL WORK CAMPS

1 9 5 7

sponsored by the
World Council of Churches
Youth Department

EUROPE

- Austria* : Völkermarkt (Südkärnten), July 12 - August 11 : building the first evangelical church in Völkermarkt.
- Belgium* : Amougies, July 5 - August 4 : a new section of the Methodist conference centre.
- Denmark* : Ballerup, near Copenhagen, August 11 - September 1 : a road leading to the SCM conference centre.
- Germany* : Bernsmühle, near Essen, June 28 - July 28 : a playground and sportsfield at a YMCA holiday centre.
- Ohmstede, near Oldenburg, August 2 - September 1.
- Berlin, July 26 - August 26 : landscaping around an old people's home.
- Finland* : Porkkala, near Helsinki, July 14 - August 14 : resettlement work in an area for many years under Russian occupation.
- France* : Liebfrauenberg (Alsace), July 12 - August 11 : a youth hostel, connected with an Evangelical Academy.
- Marseille, August 26 - September 15 : social and manual work in a camp for Jews and North Africans.
- St-Prix, near Paris, July 19 - August 18 : a new building for the *Alliance des équipes unionistes* conference centre.
- Great Britain* : Blaenau Ffistiniog (North Wales), July 26 - August 25 : renovation of a youth club.
- Greece* : Kalamata, near Athens, July 19 - August 18 : reconstruction of an old monastery as a home for incurables.
- Iceland* : Langholt, near Reykjavik, June 28 - July 28 : a church assembly hall.
- Italy* : Velletri, near Rome, July 26 - August 25 : new buildings for "Ecumene", an ecumenical youth centre.
- Netherlands* : Kapelle-Biezelinge, July 19 - August 18 : work in orchards and canning factories.
- Maasbracht, July 26 - August 25 : a youth centre for youth who live on barges.
- Norway* : Sandom, Lom, July 5 - August 4 : an ecumenical retreat centre.
- Portugal* : Carcavelos, near Lisbon, August 2 - 25 : a water reservoir and volley-ball court at the Presbyterian Seminary.
- Saar* : Wiebelskirchen, July 26 - August 25 : construction work at a Protestant orphanage.

AFRICA

French Cameroons : Foumban, July 5-29 : construction of a youth centre.

Union of South Africa : Roodepoort, July 1-19 : work at Wigglespruit Fellowship Centre.

ASIA

Hong Kong : July 13 - August 3 : construction work.

Japan : Komochiyama, July 15 - August 15 : a dining hall at Komochiyama school.

Malaya : Kuala-Lumpur, August 12-30 : a playground.

Okinawa : Ishigaki City, Yaeyama, August 3-31 : a playground.

Philippines : Wao, Lanao, April 15 - May 15 : a prefabricated school and a playground.

Thailand : Somray, near Bangkok, April 5-29 : land levelling and road construction for a church centre.

Korea : Details unknown.



LATIN AMERICA

Brazil : Salvador, Bahia, July : paving a roadbed in a neglected neighbourhood.

Vila Anastacio, Sao Paolo, July : manual and social work in connection with an ecumenical team.

Mexico : Panuca, July : reconstruction of a Presbyterian church destroyed by a hurricane.

NORTH AMERICA

Alaska : Sitka, June 22 - August 10 : three prefabricated houses at Sheldon Jackson Junior College.

United States : Accord Farm, June 20 - July 26 : chapel and discussion hall for a Russian Orthodox camp.

Boggs Academy, Georgia, June 23 - July 28 : camp facilities at a negro boarding school.

La Plant, South Dakota, June 23 - August 4 : renovation and repair of church property in a Sioux Indian area.

Los Angeles, California, July 14 - August 25 : an additional building for El Calvario Neighborhood House, in a Mexican area.

Allentown, Pennsylvania, June 22 - August 19 : institutional and social service in the State Mental Hospital.

For further information and applications, interested students should write to the Ecumenical Youth Council, the Youth Department of their National Council of Churches, or the national work camp committee in their own country. Inquiries can also be addressed, if the address of the national office is unknown, to the Secretary for Work Camps, Youth Department, World Council of Churches, 17, route de Malagnou, Geneva, Switzerland.

Les despertaré cuando se disputa
el caso brasileno.

I say, Rex, do you fathom
cowboy accent?



General Committee Reca

Dear Senior Friend :

IT looks as though I may not be able to get back home in time to give my report on the General Committee this year. I am temporarily resting at an oasis in Outer Afghanistan. It has been a long walk from Tutzing and I am down to my last native costume. You may wonder why I am on foot, when it put the SCM budget *in dubio* for five years to raise my travel costs. It is really very simple. When I arrived at Tutzing I discovered that, in order to be accredited as a delegate, it was advisable to make a contribution for the gifts of outgoing staff and Officers. And, having to supplement the

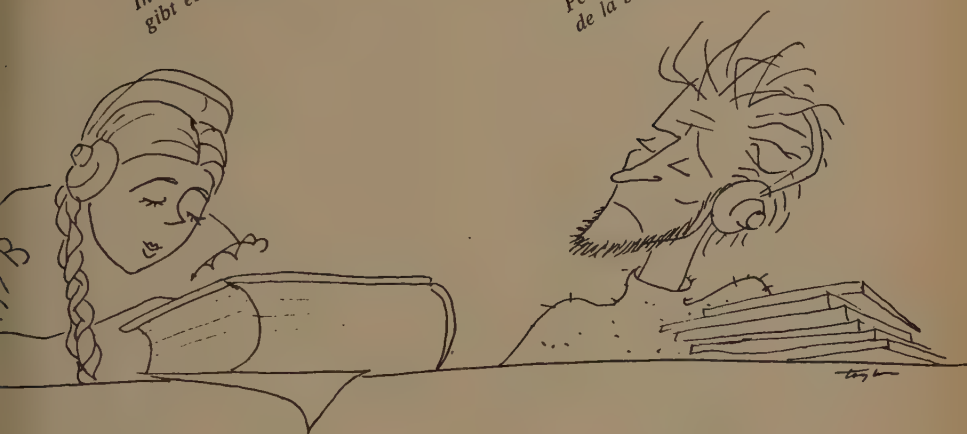
meagre fare at my hostelry with visits to the local cafés (the innkeeper argued that too much flesh on the bones was bad for the health), my reserves were soon gone. I would have asked for a loan from Mr. Yazikoff¹, but Philippe Lee-Wolf's² report on the Federation's financial prospects was so moving I contributed the few pennies I had left to insure that Philippe Maury and the other secretaries would be able to return to Geneva. When I asked D. T. Niles if he had any suggestions on how I might return home, he just pointed at my feet and said, "Walk !".

¹ WSCF accountant.

² WSCF treasurer.

In der Bäckerei gleich um die Ecke
gibt es wunderbaren Strudel.

Peut-être qu'il ne parlerait pas ainsi
de la bonne cuisine française.



Daily Life at Tutzing

Illustrated by John Taylor, Art Editor, Federation News

Well, it hasn't been too bad. At the last oasis I met a gentleman who was returning from the General Committee at High Leigh¹, and he asked about the health of the General Secretary, Mr. Mott. He said he had been secretary of the Nominating Committee and had depleted his funds buying off nominees and consoling unsuccessful candidates. "Ah, those golden days!"

Speaking of the Nominating Committee, you will be happy to know that I had the honour of being nominated as a member of the Executive Committee — on the second, fourth, fifteenth, and twenty-

seventh reports. I am not quite certain, but I think I was actually elected on the twentieth ballot in the second week, but, on rumours of unfair practices spread by my competitors, it was ruled out of order by the Chairman. (Perhaps I was a bit hasty in accepting the offer of an apparently enthusiastic supporter to "convince" some of the weaker brethren — he turned out to be an agent *provocateur* — but I felt I had so much to give to the Federation.)

Finally, Frank Engel, the Nominating Committee Chairman, took my name out because I had red hair. It seemed a little strange, but he said it was a matter of "balance". In a session of pastoral care which Alice

¹ England, 1924.

Otterness gave me afterwards (I was rather shattered by the strain of standing outside the conference hall in a cold rain for five hours while nominations were being discussed), she explained that the Executive had to have a "balance between national, denominational, racial, intellectual, sociological, psychological, and emotional factors": they realized that I would probably be willing to change from a Methodist into a Mar Thomite, but there was not much that Frank felt could be done about my hair — at least in a permanent way. Though I swallowed my pride — the little that was left — some of the other unfortunate nominees did not take it so philosophically: I understand that on the night of the election Frank and some of his colleagues only escaped from the grounds of the Evangelical Academy and reached their hostels by disguising themselves as gardeners, putting grass cuttings in their hair and pushing lawnmowers.

Feelings ran somewhat high at other times too. Some of the delegates discovered that their lodgings were so far out from Tutzing that, in order to reach home after the meeting at night and come back for the morning sessions, they had to cut out sleeping. The Harry Smiths¹ pointed out that for somnambulists this was feasible, but that they had not mentioned such qualifications on their registration blanks. Johannes Aagaard² told me that he was under the impression he was billeted in

Austria, since he had to show his passport each dawn on leaving for the sessions in Tutzing. I think he was exaggerating, however, since I know for a fact that it did not take him a minute over four hours to reach his quarters; however, I do know that a cow going out to pasture almost stepped on his head one morning when he overslept, so it wasn't too easy for him. He ran out of shoes the second week and was made a special fraternal aid project by the Finance Committee. Some actually thought he wore a beard by choice!

Of course, not everyone was so pressed for time they weren't able to shave, but there were some hard feelings about the rigorous daily schedule. Our beloved Chairman tried to accelerate matters by not bothering to count the negative votes on some of the motions, but it was felt that, while this was a helpful gesture, it sometimes led to confusion, especially if the "nays" were more numerous than the "yeas" when a recount was demanded. But it was wonderful to see how quickly things went when it was just a matter of "All in favour... passed!" The staff and Officers were also extremely eager to assist us in questions of parliamentary procedure, especially when we were awkward in putting our motions. When I was only half-way through putting one of mine on reducing the price of *The Student World*, the Chairman interrupted me, saying, "Now what he's trying to say... etc.". This was passed with acclamation. For the rest of the session I somehow couldn't

¹ USCC delegate and wife.

² Danish SCM delegate.

catch the eye of either the Chairman or the General Secretary to explain that my original motion had been just the opposite. (I want to explain this in case it might be thought I was responsible for the increased subscription rates of WSCF periodicals.)¹ One of the veteran national SCM secretaries quelled my immediate qualms by pointing out it was all a matter of varying views of democracy: some thought it meant rule by the majority, others rule by the minority.

But outside of these small differences, we reached remarkable unanimity on most matters. D. T. Niles kept telling us what "the point was" whenever we got lost in the proceedings, and sheer physical exhaustion helped to promote agreement when all rational means failed. I'm not quite sure why some of the delegates seemed more exhausted than others. The Latin American delegates explained their habit of dozing during the speeches by the long hours they spent in the Park Café in Tutzing in nocturnal consultations. Others, like myself, from the tropics were unprepared for the European climate — "summer" I believe is the term they use — and the energy we used during the nights to ward off frostbite left us with little for the regular business. The committee work was also very tiring. I never did get the knack of taking part in three commission meetings at the same hour — it is called "tight scheduling"; whether this referred to the schedule or the

scheduler is not entirely clear. Anyway, we produced some remarkable documents. Among other things it was suggested that theological students should spend most of their time studying engineering, engineers studying theology, and others not studying at all but "living on the frontiers both horizontal and vertical". It all has something to do with the university within a university within a university within an SCM: in short, integrated learning. I'll admit this isn't precisely luminous, but a short note to Ed Dirks or David Edwards¹ would undoubtedly clear the air.

The office staff were magnificent in duplicating the materials. They mimeographed everything that was put in their hands, and some things that weren't. A private letter of Paul Abrecht to his wife, Audrey, chief of the mimeographers, was stencilled, distributed, pushed through the General Committee without a dissenting vote, and is now a part of ecumenical history... at least, that is the rumour.

Some of the Federation's living history was also present. Luther Tucker and Visser 't Hooft were mistaken for students, though the one who asked them where they were studying could hardly believe that they were prospective ministers, dressed as they were in such natty sportcoats.

Oh yes, I must tell you about the translating system. The WSCF has finally entered the electronic era. Like all technical progress it creates

¹ Stu Movement need have no fear; there have been no price increases. Ed.

¹ Associate Secretary, British SCM.

its own problems, and it has come as a revelation that it is sometimes complicating when *everyone* can understand *everything* that is going on. There were some raised eyebrows, I have heard, when the current mysteriously failed during several hotly debated topics, particularly after Valdo Galland, the new Associate General Secretary, appeared following one of these interruptions with third-degree electrical burns, though he stoutly maintained



he was singed by his razor shortcircuiting on him during his morning ablutions. Whether or not non-electrical factors were at work in such incidents, the black head-sets and maze of wires were a startling contrast to the charmingly decayed surroundings of the Tutzing estate, and gave the distinguished impression of deep concentration to those who wore them, even those who surreptitiously took advantage of the unsuspected qualities of the head-phones as ear-mufflers. The translators were also very charming and enlivened the duller portions of the proceedings with *ad lib* commentaries on personalities and events likely to be of interest to their constituency. The Steering Committee threatened to impose a censorship, but finally relented on the grounds that linguistic ambiguity is one of the best guarantees of ecclesiastical harmony. It is true that it is very hard to disagree with a man when you can't understand what he is saying. But back to the translators. On occasion I tuned in on the various languages and this is about what went on as far as I could make out:

Speaker : "What we must appreciate is that there is an inevitable theological tension between mission and unity and..."

Spanish : "Since many of you are tired after our long consultation in the Park Café last night, I would suggest you just switch off your set



for the next ten minutes and take a snooze—I'll buzz you when the point on Brazil is up."

French: "This fellow has talked nonsense ever since the first day and there is little chance he'll improve today. Anyway his argument is both illogical and ununderstandable. Perhaps he wouldn't talk like this on good French cooking."

German: "You have all read a translation of this theory of the *Entmythologisierung* of missions in the last issue of *Neue Furche*: I refer you to Vol. XXXIX, p. 25. In the meantime, Arnold Falkenroth¹ has just passed on word to Elizabeth Adler² and Peter Kreyssig³ that there is a bakery just around the corner from the post office with magnificent strudel. See you there afterwards."

English (in undertones without benefit of electronic aids): "Our American cousin is *apparently* trying to say that unity and mission are

unenviable; I say, Rex¹, do you fathom that cowboy accent?"

In fact, the only absolutely literal translations I heard were of the whispered conversations at the head table between the Chairman, General Secretary, and Treasurer, which juicy snatches of confidential information the super-sensitive microphone accidentally picked up from time to time.

Harry Daniel² did an excellent job on the Bible studies. Near the end, however, the faithful were so decimated by exhaustion, flu, and various other theological and non-theological disorders that Harry only had the Indian delegation present, and (as I learned later from T. V. Philip) they were persuaded by thinly-veiled hints of SCM excommunication on failure to attend. He also had some difficulties with speakers who pilfered his texts for their talks before he could get at them. Nevertheless, I thought his dialectical exegesis of Numbers from the Asian political perspective was amazing.

¹ German SCM delegate.

² WSCF Vice-Chairman.

³ German SCM General Secretary.

¹ Rex Walford, British SCM delegate.

² Indian SCM General Secretary.

By now nearly everyone must have returned home, though several told me they thought they would never make it at the speed with which Christoph Rhein¹ flew them to the railroad station. Parker Rossman, who laboured so faithfully in arranging for the material and immaterial needs of the delegates, said he would be glad to go back to his student movement in the United States, where one was not considered guilty of running a black market in rooms until proved innocent. After wasting his substance in riotous constitutional revision, John Deschner² has retired to Texas to teach theology — “Deep in the Heart of Barth” is the name of the course, I believe. Bob Larsen³, one of the few who actually preserved all the documents which were handed out, found he was so overloaded with them that he has to abandon his overcoat, double-breasted suit, and LSAA staff rules, and borrow Herluf Jensen’s⁴ knee-socks and Bermuda shorts in order to meet the weight limit for his trans-Atlantic

flight. David “Frankie” Sobrepena¹ and Fridolin “Nijinsky” Ukur², encouraged by the hysterical reception of their banjo-playing and dancing by the General Committee members, are discussing going on tour in Southeast Asia as a rock ‘n’ roll vaudeville team to help raise the budgets of the Philippine and Indonesian SCMs.

It was a wonderful experience, though it is now evident to me why the Federation can only stand to have one General Committee every three years. As a new boy said in departing, “If the WSCF can survive this, it can survive anything.”

Ecu-maniacally yours,

Stu Movement.

P. S. — Send me another native costume. I’m being conscripted into an ecumenical forced work camp and the only way I can escape is on the grounds that it would spoil my good habits. It is a puny argument but it worked wonders keeping me out of the dishwashing at Tutzing.

¹ International Secretary, German SCM.

² WSCF Vice-Chairman.

³ USCC delegate.

⁴ USCC General Secretary.

¹ Philippine SCM General Secretary.

² Indonesian SCM General Secretary.

March-April

FEDERATION NEWS

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SOUTH AFRICA

A Mission to the University of the Witwatersrand, South Africa, was held recently under the leadership of Bryan Green of Great Britain. In the series of evening lectures on "Religion and the Modern Mind", the speaker gave a clear exposition of the meaning and content of the Christian faith. Attendance increased steadily from 500 to from 800 to 900 on the final evening. One morning lecture was entitled "Has Life any Real Purpose", and there was a series of two on "What is Real Christianity?" in which the speaker addressed a mixed audience of Christians and non-Christians from within Christianity, instead of approaching it with logical arguments from without, as in his other lectures. The lunch-time lectures on "Love, Friendship and Marriage" were attended by 1,100 to 1,400 students.

Dr. W. S. Conradie, General Secretary of the South African SCA, has given the following evaluation of the Mission:

"It was my privilege to be present at the Bryan Green Mission—almost incognito. And the few impressions I venture to give here are as objective as can be expected from anybody. When I arrived on the campus... I immediately realized that the university was Bryan Green conscious, and that seemed to me to be a very remarkable thing. All honour to those who organized—and prayed!...

"And what shall I say of the lecturer? Having heard him before and heard him repeating very often the things he said at other universities, the danger of novelty in such things was excluded. Therefore I can very honestly say that he is a gift of God and that we were privileged to have had him at Wits. And then I include among the 'we' not only

Christians. I think he not only knows what students are consciously experiencing but also what is fighting for expression and attention in their subconscious lives. He knows and believes that without knowing it they say: we want God.

"What struck me almost most of all was the great crowds—reaching the 1,300 mark more than once—who were not only willing but definitely eager to come... Most remarkable of all was, however, for me, what I saw those last two nights at the 'epilogues'. I don't mean the number of students who came to get those (decision) cards. It is difficult for me to say exactly what that signifies. But that hundreds of students—perhaps five hundred the last night—came back and were eager to listen to what surrender to Christ really implied. What I shall never forget is the few minutes which followed on the Friday night—at the epilogue—when Bryan Green dispersed the meeting and those hundreds of students just remained seated as if they were unwilling to go. Was it that they were wonderfully conscious of the presence of the Lord and unwilling to let Him go again? More happened at Wits than most of us realize. The challenge which must be met is that what has been gained must not be lost—through our fear or lack of faith or unwillingness to serve."

EUROPE

A small thatched-roof house in rural Denmark near the town of Vintre Mølle was the site of three meetings of European SCM leaders. A flock of geese in the surrounding yard peering in and making "significant comments" from time to time and the generous Danish

hospitality added colour and perhaps also perspective to the discussions.

The European High School Consultation, the third of its kind in Europe since 1955, met January 15-19, bringing together leaders of both SCM school work and work among school-age children done by other Christian organizations. The main subject of discussion was "The Meaning and Communication of the Christian Message to Boys and Girls about Sixteen Years of Age". The most significant action of the Consultation was the formation of a Coordinating Committee for European High School Work. Plans were also made for the mimeographed publication of a Schools News Letter to be distributed to all School Movements related to the WSCF.

The European Council which met January 19-22 was the last official one of its kind. The decision was made that European Council should cease to function as such, but should be replaced by periodic meetings of the staff of European SCMs. Risto Lehtonen, Chairman, presided at the sessions. In addition to dealing with many miscellaneous items of exchange of information among the European Movements, and a review of the life of the Movements, the highlight of the meeting centred around two special discussions which had been planned, one on the present political situation and the role that SCMs have been playing in relation to it, and the other on the place of university missions in our task of evangelism. Christoph Rhein and Jan-Erik Wikström were chosen as convenors of the next European Staff Meeting.

The SCM Editors' Consultation, although lasting only from the evening of January 22 through noon of January 23, paid fruitful dividends in terms of many practical suggestions and the sharing of ideas in the field of SCM publications. All the problems relating to effective SCM publications were discussed: finance, circulation, securing authors, illustrations. In addition, a plan for the exchange of outstanding articles appearing in SCM publications was made.



SCM Editors' Consultation
Erik Ågård (Denmark), Anita Diehl
(Sweden), Violaine de Montmollin
(France), Patrick Rodger (Great Britain)

U. S. A.

Christian Unity and Witness in College and University

Is the Church a chosen people?
What is the purpose of the university?
How do we witness together as
Christian students?

These and similar questions were asked and studied by 1,750 students, faculty, and student workers who participated in the seven regional ecumenical conferences of the United Student Christian Council (U.S.A.) during the Christmas holidays 1956-57.

The central theme of the conferences was "Our United Witness in the Colleges and Universities". Special emphasis was placed on individual and group study. Leaders were briefed as much as possible in advance, and in one case the leaders met together in a special weekend preparatory conference. The conference study materials, published several months in advance, were designed to raise significant questions relating to the conference theme. The main study book, *Chosen People*¹, by Denis Baly, an Anglican layman presently residing at Kenyon College, Gambier, Ohio, focused for the student an understanding of God's call in the Church, the community of learning, and the nation. Special ecumenical study groups were formed during the fall months on numerous campuses across the country.

As the conferences got under way, each took a somewhat different course.

¹ Reviewed in *The Student World*, 1, 1957.

But the two basic issues remained the same with the emphasis placed more on the one or the other: *the nature of the Church and the nature of the university.*

In *Chosen People*, the biblical idea of the Church as God's chosen people had been forcefully set forth. This was a hard nut to crack. To those brought up on a Christianity which primarily cherishes tolerance and universality, the idea of a chosen people suggested exclusiveness and a partial God who chooses some, leaving out others. But as the author of the book, who was study leader of one conference, reminded the students, "If we want to know what the Christian faith teaches about God, we must first find out what the Bible has to say."

The discussion about the university, its nature and purpose, gave rise to further questions. The pursuit of truth and the cultivation of intellectually mature personalities as a definition of the university's purpose seemed to be remote and almost irrelevant to the day-by-day experience of college life. The students' involvement in the university is so specialized and fragmentary that many at the conference had not even begun to ask questions about the basis and purpose of the whole academic enterprise. A significant attempt was made to place the individual college experience of the participants into a larger context, to identify the major problems which confront the universities and higher education in America today, and to discover where Christians in the university are called to take on their particular responsibility. Thus, out of the study of the university arose the question of *the Christian witness.*

Can we speak of *the Christian witness*

in the academic community in the United States? Looking at their local campus groups, the students admitted that the unity as well as the witness leaves much to be desired. The major effort went into finding out what constitutes a real witness in the university. There was a feeling in some conferences that the Church needs a new orientation at this point. As one speaker said: "The Church has a mission to the university, not to students individually, as if it should try to 'hold its own' among students... The task of the Christian in the university is not to convert people but to be committed to the task of the university."

What about unity among the various denominational and "Y" groups? Is it desirable or would this not be uniformity? What is the nature of the unity we seek on campus? Students honestly asked themselves whether the denominational approach to the university makes any sense at all. All these were real questions and they remained open at the conferences, for they can only be answered back home where Christians are honestly engaged in the task of witnessing. But the conferences were significant in that they *raised the questions* which somehow must be answered if there is to be a vigorous Christian witness in the American colleges and universities.

There was a sense of genuine community and encounter, cutting across the barriers of race, background, and denomination. This was not the usual attempt to get along with one another by avoiding controversy, but a confrontation of differences through which people discovered a unity given in Christ beyond any human agreement or differences.

Alexander Miller addressing USCC Christmas conference



On the last day many campus delegations had already begun to formulate plans to hold intercollegiate or state ecumenical conferences or to bring new life to existing Protestant Councils on local campuses which presently are a source of discontent for many students. It will be the major responsibility of the United Student Christian Council to give guidance and advice at every point where students seek to manifest Christian unity and witness.

THOMAS WIESER.



Graz SCM, Ulli Trinks (General Secretary, Austrian SCM) at extreme left

AUSTRIA

Ulrich Trinks, new General Secretary of the Austrian SCM, has sent a report of their activities, on which the following is based.

Discussion in the Austrian *Studentengemeinde* in the last year has centred around the problem of Christian ethics, and this was also the theme of our annual conference, at which we had not only a large number of German students, but representatives of other countries, including two delegates of the Japanese SCM who had been at the WSCF General Committee at Tutzing. We had

invited members of the Italian SCM but they were unable to come. However we hope to increase our contacts with this Movement by attending one of their conferences, and continue to hope they may be able to attend one of our ski camps.

We also had a very successful conference last summer in Vienna with a group of about fifteen students from the Lutheran Student Association in the United States, who were on a study tour in Europe and who had come especially to Austria to get some idea of the situation of a university-church in a Catholic environment. The very open way in which we discussed even our failures kept us from giving them any idealistic picture of our situation, and we were led into a very encouraging and good fellowship.

We have had some serious theological discussion about the meaning of the Church as the Body of Christ, especially in the university, and out of this has come the proposal for a new constitution in which the *gemeinde* pattern of the Austrian SCM would be more clearly expressed. Our contact with the church and our constant desire to work as the arm of the church in the university has led to the church council giving us for the first time some financial support, for which we are very grateful.

Now we are looking forward to some activities which had originally been planned for this winter, but which had to be postponed because of the many demands on us after the revolution in Hungary. These include local conferences on the "communistic eschatology" and economic system, an approach to the many Greek Orthodox students who are now in our universities, and the preparation of a university mission in connection with similar activities of the Catholic Church. We are also planning a national conference for 1958.

The most difficult problem we now face is the integration of Hungarian students, who have had to remain in Austria to continue their studies, into our society and universities, in order that they may secure the full benefit from their academic work here.

PRAY ONE FOR ANOTHER

Let us pray for the members of the Executive Committee meeting in April : D. T. Niles, Elisabeth Adler, Rena Karefa-Smart, Carl Lund-Quist, Philip Lee-Woolf, Luther Tucker, Philippe Maury, Valdo Galland, Heikki Kirkinen, Peter Kreyszig, John O'Neill, Paul Schrading, Kentaro Shiozuki, Samuel Silva, André du Toit, Fridolin Ukur, Herluf Jensen, Harry Daniel, Frank Glendenning.

Let us pray for those others attending the meeting, national Movement representatives and church leaders.

Let us pray for the fulfilment of the work done at the Executive Committee, especially concerning the discussions about the Mission of the Church.

Prayer for the WSCF :

O Saviour Jesus Christ, who, on the night before Thy passion, didst pray that all may be made one, we praise and thank Thee for the witness of the World's Student Christian Federation in past years ; for its achievements in drawing together students of all nations in tolerance and understanding ; for its care for the wholeness of mankind ; for its role in the increasing manifestation of the unity of the Church ; for the wisdom of its officers, and the generosity of its friends. We praise Thee for the new opportunities Thou art ever revealing to us in our generation ; for the possibilities which challenge our obedience and test our faith. For these and all Thy mercies we bless Thee, who with the Father and the Holy Spirit livest and reignest unto ages of ages.

Amen.



STAFF news

Mauricio Lopez, after visiting the Central American and Caribbean areas, will go to Brazil, and at the beginning of May reach his home in Argentina, where he will have a period of vacation.

T. V. Philip will be back in Geneva at the beginning of April, and will take part in various Federation meetings in Europe, where he will remain until the latter part of 1957.

Alice Otterness, after visiting the SCMs of France, Belgium, and the Netherlands, will attend Federation meetings in April.

Valdo Galland, who has been back in Geneva since the beginning of February, will participate in Federation meetings, before visiting Portugal and Spain, probably in May.

Philippe Maury will take part in several meetings in France in March, attend Federation meetings in April, and visit Eastern European countries in May.

Ed Dirks will probably come to Europe for a brief period at the end of March and beginning of April. Apart from this, he will carry on with his teaching responsibilities at Yale Divinity School in the United States.